

The Anzas Family

Members of the Byzantine Civil Establishment in the Eleventh, Twelfth, and Thirteenth Centuries

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Between 1991 and 2009 Dumbarton Oaks published six catalogues of seals preserved in its collection and that of the Fogg Museum of Art. The first five volumes contain the seals pertaining to the provincial administration; the sixth lists seals belonging to the emperors and the patriarchs. Remaining to be catalogued are iconic seals, metrical seals, seals of central government officials—and seals with family names. The publication of the last group, in printed form and in the new online catalogue, will open the way for researchers to study broader prosopographical questions, such as the origins of family names and the first and last attestations of a given family.¹ Although it might seem that the publication of the Dumbarton Oaks and Fogg seals with family names should involve only two matters—a decision to proceed and a great deal of concentrated work—scholarly enterprises are seldom so simple.

One of the reasons for writing this article is to explore and to illustrate issues that await the unwary. For example, such a publication, as part of a catalogue of family names, might be either a handlist with minimal commentary, or part of a more extensive study. Such a study would include all members of a given family known from both seals and textual references. The inclusion of parallel or similar seals from museum and private collections, or from auctions, while they can help to restore or verify the reading of a worn or broken

specimen, can also raise questions of attribution, a problem encountered and discussed below. However, only by casting a wider net can one attempt to ascertain when a family is first attested, when record of it vanishes, and at what level its members functioned in civil, military, and ecclesiastical administrations. Such observations may be of limited value in the near term, but over decades, as more seals are published, such data will prove to be most useful in building a picture of the Byzantine aristocracy.

The present work, a study of the Anzas family, begins that enterprise. Numerous difficulties present themselves immediately. The etymology of the family name—and by extension the origin of the family itself—is uncertain. There are medieval toponyms from Southern Italy and Sicily such as ἀνζά, ἀνζά, ἀντζά, Anza, Anzà, perhaps designating an elevation of terrain (“una elevazione del terreno”), which suggest an Italian origin for the Anzas family.² However, medieval Greek also provides a possible source for the name: ἡ ἀντζα means “thigh, calf, shin-bone, even hassock,”³ and ἀντζάτος “a man with strong calves.”⁴

2 G. Caracausi, *Lessico greco della Sicilia e dell'Italia meridionale (secoli X–XIV)* (Palermo, 1990), 47; S. Rudberg, *Études sur la tradition manuscrite de saint Basile* (Lund, 1953), 149–50.

3 E. Trapp et al., *Lexikon zur byzantinischen Gräzität: besonders des 9.–12. Jahrhunderts*, vol. 1, pt. 1 (Vienna, 1994), 123: “Oberschenkel, Wade, Schienbein, Kniekehle.”

4 Ibid.: “mit dicken (starken) Waden.” See also N. Andriotis, *Lexikon der Archaismen in neugriechischen Dialekten* (Vienna, 1974),

1 The Dumbarton Oaks Online Seals Catalogue can be found at <http://www.doaks.org/resources/seals>.

Furthermore, reference works deal with the family only briefly, if at all. One will not find entries for the name Anzas (or Antzas, as in nos. 4, 15, 25, 26, and 28) in such major lexica as the *Lexikon des Mittelalters* or the *Dictionary of the Middle Ages*. Although the name is present in the *ODB*, there are mistakes and discussion is cursory.⁵

Despite this, the reason for choosing this family to study is fairly simple. The fact is, there are numerous references to the Anzades, many of which have not been noted before, and accordingly we can do something that is only occasionally possible: trace the history of a family over a substantial length of time. We can be fairly certain of dates because there is in some cases a close correlation between the names and titles on seals and the information in datable documents. As with members of other aristocratic families—such as the Bringades, the Aristenoi, the Hexamilitai, the Serbliades, and the Promountenoi—the Anzades typically held posts in the civil administration, serving as competent, mid-level administrators.⁶ Although they obviously possessed good reproductive faculties, one suspects that the family survived over the centuries because they represented no threat to imperial authority or major officials. They were plodders who seemed to have kept a low profile and minded their own business. Their very mediocrity may have preserved them.

1. NIKETAS

The earliest known member of the family is a Niketas. Two types of seals, which are distinguished by only minor differences in spelling, alignment, and decoration, belonged to him when he held the rank of

116 no. 712: “mit starken Waden.” Professor Christos Tzitzilis has sent us a personal communication, which we translate as follows: “Eustathius mentions in his Commentaries (*Eustathii Commentarii ad Homeri Iliadem pertinentes*, 1326, 50 [vol. IV, p. 824, 14f.]) that in medieval times *ἀντα* and *ἀνζα* are synonyms for ἀγκύλη . . . περί τὰς ἰγνύας.” He traces these words back to “*ἀνθα, as νθ can become ντ or ντζ, as in *κάνθαρος* > *κάνταρος* and *κάντζαρος*. *Ἀντζί* and *ἀντζα* derives from *γαντζί* (see *Ιστορικὸν Λεξικὸν τῆς Νέας Ἑλληνικῆς*, IV, Athens, 1953, 230, s. v. *γαντζί*) and **γάντζα*, the latter goes back to *κανθός* > *καθός*, *ἀγαθός* etc. Cf. also *καντζύλι* (> *κανθός*), a synonym for *ἀντζα*.” We are very grateful to Professor Tzitzilis for lending his expertise and sharing these references with us.

5 *ODB* 1:126.

6 As observed by J.-C. Cheynet, *Pouvoir et contestations à Byzance (963–1210)* (Paris, 1996), 194.

spatharokandidatos, at some point between 1035 and 1055. The first type is known from two seals—one in the Shaw Collection (fig. 1a)⁷ and the other in the Orphanide-Nikolaïde Collection in Athens (fig. 1b).⁸ The obverse depicts a facing bust of St. Nicholas, blessing with his right hand and holding a book in his left. He is identified by an inscription in two columns: Ⲑ|ΝΙ|ΚΟ-Λ|Α — ⲃ̅ⲁ(γιοϛ) Νικολα[οϛ].



FIG. 1A. Seal of Niketas Anzas, spatharokandidatos (1035–55). Shaw Collection, DO 47.2.1008.



FIG. 1B. Seal of Niketas Anzas, spatharokandidatos (1035–55). Collection Orphanide-Nikolaïde 47. Numismatic Museum, Athens.

On the reverse, five lines of inscription are followed by a cross decoration. Both sides have a border of dots.

+K̅ER,O|HΘ,TWCWA,|NIK,T,CΠAΘ,P,|
KANΔ,TW|ANZA|—✱—

Κ(ύρι)ε βοήθ(ει) τῷ σῷ δ(ούλῳ) Νικ(ή)τ(α) σπαθ(α)ρ(ο)-
κανδ(ι)δ(άτῳ) τῷ Ἀνζᾶ.

7 Unpublished.

8 I. Koltsida-Makre, *Βυζαντινά μολυβδόβουλλα Συλλογῆς Ορφανίδη-Νικολαΐδη Νομισματικού Μουσείου Αθηνών* (Athens, 1996), no. 215; cf. *PBW*, boulloterion 5026, Niketas 20265 (eleventh century), <http://db.pbw.kcl.ac.uk/pbw2011/entity/boulloterion/5026> (accessed 24 June 2013).

The abbreviation mark after the beta in line 1 (reverse) is an error of engraving.

The second type is also known from two seals, one in the Fogg Museum of Art (fig. 1c)⁹ and the second in the Orphanide-Nikolaïde Collection (fig. 1d).¹⁰ As before, the obverse depicts a facing bust of St. Nicholas, blessing with his right hand and holding a book in his left. The inscription identifying him, however, is different: O|A|Γ|CO-NI|K|ΛO|A, — ὁ ἄγιστο Νικλόα(ος).



FIG. 1C. Seal of Niketas Anzas, spatharokandidatos (1035–55). Fogg 1480.



FIG. 1D. Seal of Niketas Anzas, spatharokandidatos (1035–55). Collection Orphanide-Nikolaïde 414. Numismatic Museum, Athens.

On the reverse there is an inscription of six lines, with the final letter between horizontal bars. Both sides have a border of dots.

ΚΕΡ,Θ,|ΤΩCΩΔ,|ΝΙΚΗΤΑ|
CΠΑΘ,ΚΔΔ,|ΤΩΑΝ|–Z,–

Κ(ύρι)ε β(οή)θ(ει) τῷ σῷ δ(ούλῳ) Νικήτῃ
σπαθ(αρο)κ(αν)δ(ι)δ(άτῳ) τῷ Ἀνζ(ᾷ).

9 Unpublished.

10 Koltsida-Makre, no. 216; cf. *PBW*, boulloterion 5027, Niketas 20265 (eleventh century), <http://db.pbw.kcl.ac.uk/pbw2011/entity/boulloterion/5027> (accessed 24 June 2013).

Although the matter is uncertain, another type of seal seems to have belonged to the same person. This group dates later, between 1045 and 1060, when Niketas occupied the superior position of protospatharios, judge, and grand chartoularios. Three seals are known of this type, two at Dumbarton Oaks (figs. 1e and 1f)¹¹ and a third perhaps at the Hermitage (former Lichačev Collection, ex-Schlumberger Collection).¹² On the obverse there appears a half-length representation of the Virgin carrying Christ on her right arm (*Dexiokratousa*). The child, unusually large, is seen in profile placing a hand on the lower part of the Virgin's throat. Sigla at left and right: ΜΡ–ΘV — Μ(ήτηρ) Θ(εο)ῦ.



FIG. 1E Seal of Niketas Anzas, protospatharios *epi tou Chrysotriklinou*, judge of the Hippodrome, and grand chartoularios (1045–60). DO 58.106.2522.

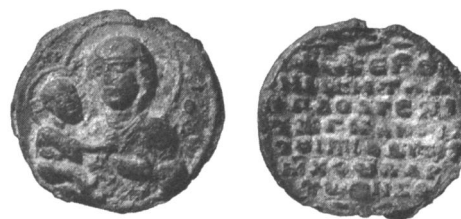


FIG. 1F Seal of Niketas Anzas, protospatharios *epi tou Chrysotriklinou*, judge of the Hippodrome, and grand chartoularios (1045–60). DO 58.106.3254.

11 Both specimens unpublished.

12 G. Schlumberger, *Sigillographie de l'empire byzantin* (Paris, 1884), 463, no. 4 (with facsimile); N. P. Lichačev, *Istoričeskoe značenie italo-grečeskoj ikonopisi: Izobraženija Bogomateri v proizvedenijah italo-grečeskih ikonopiscev i ih vlijanie na kompozicii nekotoryh proslavlennyh russkih ikon* (St. Petersburg, 1911), app. p. 21–22, no. 22, pl. VI, no. 22; V. Laurent, *Le Corpus des sceaux de l'empire byzantin*, vol. 2, *L'administration centrale* (Paris, 1981), no. 350 (eleventh century, second half), with a photo of DO 58.106.3254.

The reverse inscription of seven lines is preceded by three horizontal decorative elements, the middle one above the nomen sacrum. There is a line of decoration following the inscription, likely a peller between two horizontal bars. The border of both sides is indeterminate.

+ΘΚΕΡ,Θ,|ΝΙΚΗΤΑΑ|CΠΑΘΑΡ,
ΕΠΙ|Τ,ΚΓΚΛΚΡΙΤ|ΤΗΙΠΠΟΔΡ,Μ,S|ΝΙΧΤΗΛΑΡ,
ΤΩΑΝΣΑ|:-:-

Θ(εοτό)κε β(οή)θ(ει) Νικήτα (πρωτο)σπαθαρι(ω)
ἐπὶ τ(οῦ) Χρ(υσο)(τρι)κλ(ίνου), κριτ(ῆ) τοῦ Ἱπποδρ(ό)-
μ(ου) (καὶ) μ(ε)γ(άλω) χαρ(ου)τ(ου)λ(α)ρ(ίω) τῷ Ἀνζᾶ.

Usually the title of judge of the Hippodrome is written: κριτ(ῆ) ἐπὶ τοῦ Ἱπποδρ(ό)μ(ου).

The depiction of different patrons on the obverses does not mean that more than one Niketas is involved. St. Nicholas was very popular on seals, especially those of civil officials about the second quarter of the eleventh century, but afterward the Virgin came to predominate. There would be no problem then in assuming that as time went by Niketas changed his seal's patron.

This Niketas appears to be different from a homonymic person who was active at the end of the eleventh century and held the position of chartoularios of the West (our no. 18). As for the seal of Niketas exaktor (our no. 8), we note that the specimen is not easy to date, and even the reading of the family name is not absolutely guaranteed.

2. CONSTANTINE

Seals attest a certain Constantine Anzas, judge of the Hippodrome and chartoularios of the genikon logothesion. On a group of specimens, dating from the middle of the eleventh century, his title appears as protospatharios. The examples pictured below are in the collections of Dumbarton Oaks (fig. 2a)¹³ and Istanbul (fig. 2b);¹⁴ two more are kept at Dumbarton Oaks,¹⁵ and

a fifth is in Paris at the Bibliothèque nationale.¹⁶ The obverse depicts a bust of St. Nicholas, holding a gospel book in his left hand. He is flanked by an inscription in two columns: Θ|Ν|Ι-Κ|Ο|Λ, — ὁ ἄ(γιος) Νικόλ(αος).



FIG. 2A. Seal of Constantine Anzas, protospatharios, judge of the Hippodrome, and chartoularios of the genikon logothesion (eleventh century, middle). DO 55.1.2925.



FIG. 2B. Seal of Constantine Anzas, protospatharios, judge of the Hippodrome, and chartoularios of the genikon logothesion (eleventh century, middle). Istanbul Archaeological Museum Collection 168a-40.

The reverse has an inscription of eight lines. Both sides have a border of dots.

+ΚΩΝ|ΑCΠ,ΘΑΡ,|ΚΡΙΤ,ΕΠΙ|
Τ,ΙΠΠΟΔΡ,|ΣΧΑΡΤ,Λ|ΑΡ,ΤΥΓΕΝ,|
ΚΛΟΓΟΘ,|ΟΑΝΣΑ,

Κων(σταντῖνος) (πρωτο)σπ(α)θάρ(ιος), κριτ(ῆς) ἐπὶ
τ(οῦ) Ἱπποδρ(όμου) (καὶ) χαρτ(ου)λάρ(ιος) τοῦ
γεν(ι)κ(οῦ) λογοθ(εσίου) ὁ Ἀνζᾶς).

There is another seal belonging to a Constantine Anzas, but since the specimen dates to later in the

13 Unpublished.

14 Istanbul 168a-40; J.-C. Cheynet, T. Gökyıldırım, and V. Bulgurlu, *Les sceaux byzantins du Musée archéologique d'Istanbul* (Istanbul, 2012), no. 2.17.

15 DO 47.2.664 and DO 58.106.3908, both unpublished.

16 Paris, BnF 393. This last, whose inscription lacks the final line, is published by Laurent, *Corpus* 2: no. 381 (with photo of DO 58.106.3908), and dated to the eleventh century. *PBW*, boulloterion 2324, Konstantinos 20274, <http://db.pbw.kcl.ac.uk/pbw2011/entry/boulloterion/2324> (accessed 2 July 2013).

eleventh century, and the iconography is quite different, we prefer to assign it to another Constantine (our no. 5).¹⁷

3. MICHAEL

Michael Attaleiates writes in his *Diataxis*, dating to March 1077, that he bought a house in Constantinople from his sister-in-law Anastaso, the wife of a proto-spatharios and asekretis, and that his purchase was examined according to an imperial prostaxis by the judges Michael Anzas, vestes and koiaistor, and the nomophylax.¹⁸ We do not know the exact date but it was surely before the composition of the *Diataxis*.

There are two types of seals, from the middle of the eleventh century, which can with certainty be attributed to this Michael. The first, formerly in the Zacos Collection (ex-Diamanti Collection),¹⁹ depicts the Virgin, half-length, holding a nimbate Christ on her right arm, pointing toward him with her left hand (*Hodegetria Dexiokratousa*). She is identified by her usual sigla at left and right: \overline{MP} – \overline{OV} — $\overline{M\eta(\tau\eta)\rho\Theta(\epsilon\omicron)\tilde{\upsilon}}$.

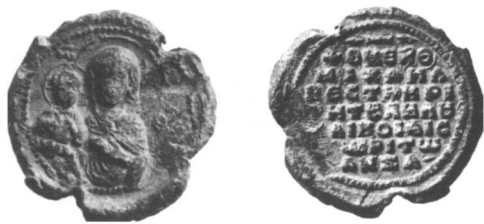


FIG. 3A. Seal of Michael Anzas, vestes, judge of the Velum, and koiaistor (eleventh century, middle). Former Zacos Collection.

The reverse has an inscription of seven lines; three horizontal bars appear above the invocation in the first line, while the final four letters of the seventh line are between horizontal bars. Both sides have a border of dots.

17 Laurent, *Corpus* 2: no. 381, preferred to unite them.

18 P. Gautier, "La Diataxis de Michel Attaleiate," *REB* 39 (1981): 27, line 16. The entry in *ODB* 1:126 mistakenly identified Anzas as the nomophylax, who was in fact a separate person. On the date of the *Diataxis*, see F. Dölger and P. Wirth, *Regesten der Kaiserurkunden des Oströmischen Reiches*, vol. 2, *Regesten von 1025–1204*, 2nd ed. (Munich, 1995), no. 1006c.

19 It was later offered at auction in 1999: Spink Auction 135, Byzantine Seals, The Zacos Collection, Part 3, 6 October 1999, lot 255; cf. Laurent, *Corpus* 2: no. 1111.

+ $\overline{\Theta K \epsilon \rho}$, $\overline{\Theta}$,| $\overline{MIXAH\Lambda}$ | $\overline{RECTHKPI}$ | $\overline{THTYRH\Lambda Y}$ |
KAIKOIAIC| $\overline{\Psi PIT\omega}$ |–ANSA–

$\Theta(\epsilon\omicron\tau\acute{o})\kappa\epsilon\beta(\omicron\eta)\theta(\epsilon\iota)\text{Μιχαήλ βέστη, κριτῇ τοῦ βήλου}$
 $\kappa\alpha\iota\text{κοιαίσ[τ]ωρι τῷ Ἀνζῆ.}$

The title and office on this seal correspond exactly to the mention in the *Diataxis*. In addition, we learn of Michael's membership in the court of the Velum.

The second type is represented by two seals, one in Paris (fig. 3b)²⁰ and the other in the Hermitage.²¹ The obverse is nearly identical to the previous type, with a half-length depiction of the Virgin Hodegetria Dexiokratousa. The siglum at the Virgin's right, however, seems to have the letter M in ligature with eta and rho (very small at top left). At her left one may discern $\overline{\Theta\psi}$ in a larger format.



FIG. 3B. Seal of Michael Anzas, koiaistor (eleventh century, middle). Seyrig Collection 414.

The reverse has five lines of inscription preceded by a cross decoration. The cross and the final line are flanked by horizontal bars. Both sides have a border of dots.

– + – |.KER, $\overline{\Theta}$,| $\overline{MIXAH\Lambda}$ | $\overline{KOIAICT\omega}$ | $\overline{PIT\omega\Lambda\Lambda}$ |–SA–

[$\theta(\epsilon\omicron\tau\acute{o})$] $\kappa\epsilon\beta(\omicron\eta)\theta(\epsilon\iota)\text{Μιχαήλ κοιαίστωρι τῷ Ἀνζῆ.}$

Although the obverse of the second type is almost identical to that of the first, the reverse records only the office of koiaistor. This Michael is a different person from the homonymous exaktor listed as our no. 9.

20 Seyrig, no. 414; J.-C. Cheynet, C. Morrisson, and W. Seibt, *Sceaux byzantins de la Collection Henri Seyrig* (Paris, 1991), no. 118; Laurent, *Corpus* 2: no. 1112 (erroneously located in Antiocheia); *PBW*, boulloterion 496, Michael 203, <http://db.pbw.kcl.ac.uk/pbw2011/entity/boulloterion/496> (accessed 2 July 2013).

21 M-369, unpublished.

4. JOHN

A John Antzas financially assisted Archbishop Theodoulos of Bulgaria (1055/56–1063) in building the church of Hagia Sophia in Ohrid.²² We do not know if he was a magnate with landholdings in the region or if at the time he occupied an office, likely a civil one, in Bulgaria.²³

5. CONSTANTINE

The Vienna Collection²⁴ and the Hermitage Collection²⁵ preserve two similar seals that document the career in the third quarter of the eleventh century of a Constantine Anzas, anthypatos-patrikios, hypatos, and judge. The obverse shows the Virgin, half-length and turned partly to her left, carrying Christ on her left arm. She gestures toward Christ, who is relatively large, with her right arm (*Hodegetria*). Sigla at left and right: $\overline{\text{MP}}-\overline{\text{ΘV}}$ — Μή(τη)ρ Θ(εο)ῦ . The reverse has an inscription of five lines, and both sides have a border of dots.

+ΘΚΕΡ,Θ,|ΚΩΝΑΝΘΝΠ|ΠΡΙΝΠΑΤΩ|
ΚΡΙΤ,ΤΗΡ,Λ,|Τ.ΑΝΣΑ

θ(εοτό)κε β(οή)θ(ει) Κων(σταντίνω) ἀνθυπ(άτω),
π(ατ)ρι(κίω), ὑπάτω, κριτ(ή) τοῦ β(ή)λ(ου) τ[ῶ] Ἀνζᾶ.

On the fourth line of the reverse, the Hermitage seal reads RH instead of R,Λ. Both transcriptions are shorter than usual. “Hypatos” may refer in this period to a judicial office, but we prefer to classify the term here as simply a third honorific title. The judges of the Velum occupied a slightly higher rank than their colleagues of the Hippodrome.²⁶

22 See P. Gautier, ed., *Théophylacte d'Achrida, Discours, traités, poésies*, CFHB 16.1 (Thessalonike, 1980), 30 and 31–32.

23 V. N. Zlatarski, *Bŭlgarija podŭ Vizantijsko vladichestvo (1018–1187)* (Sofia, 1934), 120 and 554.

24 Vienna Coin Cabinet, no. 336; A.-K. Wassiliou and W. Seibt, *Die byzantinischen Bleisiegel in Österreich*, vol. 2 (Vienna, 2004), no. 43; cf. Laurent, *Corpus* 2: no. 845.

25 M-22, unpublished.

26 For these judges, cf. A. Gkutzikostas, *Η απονομή δικαιοσύνης στο Βυζάντιο (9ος–12ος αιώνας): Τα κοσμικά δικαιοδοτικά όργανα και δικαστήρια της προτεύουσας* (Thessalonike, 2004).

6. NIKEPHOROS

There are extant at least two types of seals that refer to this Nikephoros, both dating to the third quarter of the eleventh century. The first, known from a seal in the Fogg Collection²⁷ and one in Vienna,²⁸ lists Nikephoros as patrikios, protonotarios of the Petrion, and symponos. The obverse depicts a bust of the Virgin orans, without a medallion of Christ before her (*Blachernitissa*). Her usual sigla at left and right: $\overline{\text{MP}}-\overline{\text{ΘV}}$ — Μή(τη)ρ Θ(εο)ῦ . The reverse has an inscription of six lines, and both sides have a border of dots.

+ΘΚΕΡ,Θ,|ΝΙΚΗΦΟΡΩ|ΠΡΙ'ΑΝΟΤΑΡ,|
ΤΥΠΕΤΡΙΩΣ|CΥΜΠΟΝΩ|ΤΩΑΝΣΑ

Θ(εοτό)κε β(οή)θ(ει) Νικηφόρω π(ατ)ρι(κίω),
(πρωτο)νοταρ(ίω) τοῦ Πετρίου (καί) συμπόνω τῷ Ἀνζᾶ.

The second type likely belongs to the same Nikephoros, though it dates to later in his career, when he has the higher rank of vestes. It is known from a single seal in the Fogg Collection.²⁹ The obverse depicts the Virgin, half-length, holding Christ on her left arm. Sigla at left and right: $\overline{\text{MP}}-\overline{\text{ΘV}}$ — Μή(τη)ρ Θ(εο)ῦ . The reverse has an inscription of six lines, and the border on both sides is indeterminate.

.|ΚΗΦΟΡΩ|RECTHĀN.|ΤΑΡΙΩΤΗΠ,|
ΤΡΙΘΣΚΡΙΤΗ|ΤΩΝΝΗCΩΝ|ΤΩΑΝΣΑ

[N]ικηφόρω βέστη, (πρωτο)ν[ο]ταρίω τοῦ
Π[ε]τρίου (καί) κριτῇ τῶν Νήσων τῷ Ἀνζᾶ.

Although the specific way in which the Virgin is represented varies between the two types, this does not bar us from assigning them to the same person.

27 Fogg 1155; *DOSeals* 5: no. 26.4; Laurent, *Corpus* 2: no. 1081; *PBW*, boulloterion 2869, Nikephoros 20161, <http://db.pbw.kcl.ac.uk/pbw2011/entity/boulloterion/2869> (accessed 2 July 2013).

28 Vienna Coin Cabinet, no. 101; A. Mordtmann Collection; Schlumberger, *Sigillographie*, 156 (“Petrion,” no. 1; cf. p. 618, no. 3) and Wassiliou and Seibt, *Österreich* 2: no. 76; Laurent, *Corpus* 2: no. 1081.

29 Fogg 1320; *DOSeals* 2: no. 43.3; *PBW*, boulloterion 2160, <http://db.pbw.kcl.ac.uk/pbw2011/entity/boulloterion/2160> (accessed 2 July 2013). For discussion of the various civil administrators of the Islands in the eleventh century see specifically *DOSeals* 2:129.

In addition to these types, there are a number of other seals that might belong to the same Nikephoros Anzas. The former Zacos Collection preserved a seal, dated between 1045 and 1060, of a Nikephoros, proto-spatharios *epi tou Chrysotriklinou* and, perhaps, protonotarios of the Petriton. The family name, however, is unclear. We prefer to read AN-ΤΧ, —Antiochos instead of Anzas—and for this reason we do not include the seal in this series.

A more problematic situation arises in the attribution of another type, a metrical seal dating from the second half of the eleventh century and preserved in the Dumbarton Oaks Collection (fig. 4).³⁰ On this seal, Nikephoros Anzas appears with the office of symponos, but without a title. We place it here, but note that this could represent a different, somewhat younger person. It is possible that he could be the same as our no. 16 (Nikephoros vestes, late eleventh century).

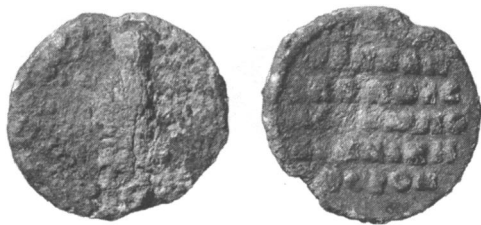


FIG. 4. Seal of Nikephoros Anzas, symponos (eleventh century, second half). Shaw Collection, DO 47.2.1006.

The obverse of this seal depicts the Virgin, full-length, turning right toward the Hand of God, which appears from the heavens. There seem to be traces of an epithet: 'Η Αγιοσορ(τι)σσα: Hagiosoritissa. The reverse has an inscription of five lines, and the border of both sides is indeterminate.

+ANΣAN|ÇKEΠOIC|MEÇVMΠO|
NÖNNIKH|ΦOPON

Ἀνζᾶν σκέποις με σύμπονον
Νικηφόρον.

30 DO 47.2.1006: Laurent, *Corpus* 2: no. 1082; *PBW*, boulloterion 2870, Nikephoros 20161, <http://db.pbw.kcl.ac.uk/pbw2011/entity/boulloterion/2870> (accessed 3 July 2013); and A.-K. Wassiliou-Seibt, *Corpus der byzantinischen Siegel mit metrischen Legenden*, pt. 1, *Einleitung, Siegellegenden von Alpha bis inklusive My*, Wiener byzantinistische Studien 28.1 (Vienna, 2011), no. 113.

7. NICHOLAS

Three types of seals, dating from 1060 to 1080, attest the judicial career of Nicholas Anzas. They trace his rise in rank from hypatos to magistros, as well as duties relating to both the capital and the provinces. The first type is represented by two seals, one in the Dumbarton Oaks Collection (fig. 5a)³¹ and one in the former Zacos Collection (fig. 5b).³²



FIG. 5A. Seal of Nicholas Anzas, hypatos, judge of the Hippodrome, and imperial notarios of the sakelle (1060–80). DO 58.106.4151.

A half-length representation of the Virgin orans, without a medallion of Christ before her (*Blachernitissa*), appears on the obverse, with her usual sigla at left and right: ΜΡ-ΘΥ — Μή(τη)ρ Θε(ε)υ̅.



FIG. 5B. Seal of Nicholas Anzas, hypatos, judge of the Hippodrome, and imperial notarios of the sakelle (1060–80). Former Zacos Collection.

The reverse inscription of six lines is followed by a decoration between two horizontal bars, and both sides have a border of dots.

31 DO 58.106.4151; *PBW*, boulloterion 2474, Nikolaos 20106, <http://db.pbw.kcl.ac.uk/pbw2011/entity/boulloterion/2474> (accessed 3 July 2013); Laurent, *Corpus* 2: no. 815 (eleventh century, second half).

32 Former Zacos Collection, unpublished; *PBW*, boulloterion 3598, Nikolaos 20106, <http://db.pbw.kcl.ac.uk/pbw2011/entity/boulloterion/3598> (accessed 3 July 2013).

+ΝΙΚΟΛΑΩ|ΝΠΑΤ,ΚΡΙΤΗ|ΕΠΙΤΗΙΠΙΟ|
ΔΡ,Σ,Ὶ|ΝΟΤΑΡ,|ΤΗCCAΚΕΛ,|ΟΑΝΖΑC|—✱—

Νικολάω ὑπάτ(ω), κριτῇ ἐπὶ τοῦ Ἱπποδρόμου)
(καὶ) βασιλικῶ νοταρ(ίω) τῆς σακέλ(λης) ὁ Ἀνζᾶς.

The decoration following the inscription on the Zacos seal is different: —✱—. Despite this, the lettering is the same, and the Zacos seal makes clear that the inscription opens in the dative case, although the family name in line six is in the nominative.

With the second type, Nicholas has moved up a grade to the rank of vestes. Four seals of this type are known: the best-preserved is in the Vienna Coin Cabinet.³³ The other three are in the former Schlumberger Collection,³⁴ the Dumbarton Oaks Collection,³⁵ and in Vienna at the Mechitharist monastery.³⁶ The obverse design has changed, with the Virgin now appearing with a medallion of Christ before her (*Episkepsis*). Sigla at left and right: $\overline{MP}-\overline{OV}$ — $\overline{M}(\eta\tau\eta)\rho\ \overline{\Theta}(\epsilon\omicron)\tilde{\upsilon}$. The reverse has an inscription of seven lines, and both sides have a border of dots.

+ΘΚΕΡ,Θ,|ΝΙΚΟΛΑΩ|RECT,ΚΡΙΤ,|
ΕΠΙΤΗΙΠΙΟ|ΔΡΟΜ,ΣῚΑΝ,|
ΤΑΡ,ΤΟΑΝ|—ΣΑ—

Θ(εοτό)κε β(οή)θ(ει) Νικολάω βέστ(η), κριτ(ῇ)
ἐπὶ τοῦ Ἱπποδρόμου) (καὶ) βασιλικῶ
ν(ο)ταρ(ίω) το Ἀνζᾶ.

The obverse is one of the earliest examples of the Virgin Episkepsis type, which began appearing around the year 1060.

A fine line, appearing above RA on line 5 of the reverse, makes it clear that Nicholas is still an imperial notarios—βασιλικῶ ν(ο)ταρ(ίω)—rather than a protonotarios—βασιλικῶ (πρωτο)ν(ο)ταρ(ίω). Laurent

reasonably observed that Nicholas's duties as imperial notarios may have continued to involve the sakelle.

The third type documents a further rise in rank. Nicholas has the title of magistros and occupies the post of judge of Thrace and Macedonia. Like Constantine (no. 5), Nicholas's rise in rank is reflected in his judicial duties as well: from the Hippodrome to the Velum, as well as additional duties associated with Thrace and Macedonia. This type is known from two seals, one in the Dumbarton Oaks Collection (fig. 5c)³⁷ and one in Vienna.³⁸

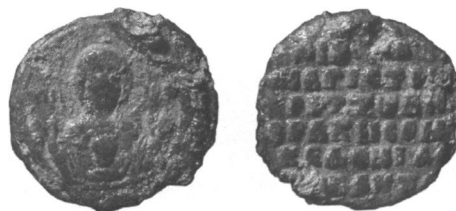


FIG. 5C. Seal of Nicholas Anzas, magistros, judge of the Velum, and of Thrace and Macedonia (1060–80). DO 55.1.2928.

A bust of the Virgin orans with a medallion of Christ before her (*Episkepsis*, as on the preceding type) appears on the obverse, along with the sigla: $\overline{MP}-\overline{OV}$ — $\overline{M}(\eta\tau\eta)\rho\ \overline{\Theta}(\epsilon\omicron)\tilde{\upsilon}$. The reverse has an inscription of six lines, possibly preceded by decoration. The obverse has a border of dots, while that on the reverse is indeterminate.

ΝΙΚΟΛΑΩ|ΜΑΓΙCΤΡΩ|ΚΡΙΤ,ΤΥΡΗΛ,|
ΘΡΑΚΗCΜ.ΚΕΔΟΝΙΑ.Ι.ΩΑΝΖΑ

Νικολάω μαγίστρω, κριτ(ῇ) τοῦ βήλ(ου),
Θράκης (καὶ) Μ[α]κεδονία[ς] τῷ Ἀνζᾶ.

33 Vienna Coin Cabinet, no. 337; Wassiliou and Seibt, *Österreich* 2: no. 67a; Laurent, *Corpus* 2: no. 816. For this and the following three seals: *PBW*, boulloterion 2475, Nikolaos 20106, <http://db.pbw.kcl.ac.uk/pbw2011/entity/boulloterion/2475> (accessed 3 July 2013).

34 Schlumberger, *Sigillographie*, 522–23, no. 3 (with facsimile); 618, no. 1 (reading vestarches instead of vestes).

35 DO 55.1.2929, unpublished.

36 Vienna, Mechitharist Monastery, no. 37; Wassiliou and Seibt, *Österreich* 2: no. 67b.

37 DO 55.1.2928; *DOSeals* 1: no. 43.13 (dated to the eleventh century). For this and the following seal: *PBW*, boulloterion 306, Nikolaos 20106, <http://db.pbw.kcl.ac.uk/pbw2011/entity/boulloterion/306> (accessed 3 July 2013).

38 Vienna Coin Cabinet, no. 113; Wassiliou and Seibt, *Österreich* 2: no. 196. This seal (formerly in the Mordtmann Collection) was first published by Mordtmann in: *Ελληνική Φιλολογική Συλλογή* 13 (1880): App. 87–88, with mistakes (reading spatharios instead of magistros; no family name deciphered). This was repeated by Schlumberger, *Sigillographie*, 163, no. 5, except that the editor read protospatharios instead of magistros (no family name given either).

We reproduce here the reading of the Dumbarton Oaks specimen, with two exceptions: the Vienna seal provides the omega of Νικολά[ω] and the lambda of βή[λ(ου)]. The inscription on the reverse opens without an invocation, and may instead be a cross between two lines; a line at left is visible on the Vienna specimen. Traces of an inscription, perhaps an invocation, may be visible on the obverse.

8. NIKETAS

The seal of Niketas, in the Fogg Collection (fig. 6),³⁹ poses a problem. It seems to belong to a Niketas exactor, judge and chartoularios of the genikon, and preserves a family name whose reading is not absolutely certain.⁴⁰ The seal is bilateral and lacks sufficient criteria for close dating. We provide our interpretation of the reading below and assign the seal to the second half of the eleventh century. In our opinion this Niketas is identical neither with our no. 1 nor with our no. 18.



FIG. 6. Seal of Niketas Anzas, exactor, judge of the Hippodrome, and chartoularios of the genikon (eleventh century, second half). Fogg 1113.

Obverse. Inscription of six lines.

+ΚΕ|ΡΟΗΘ,Τ|CΩΔΟΝΛ|ΝΙΚΗΤ,ΕΞ|ΚΤΩΡ,ΚΡ|ΙΤΗ

Reverse. Inscription of six lines.

.Π|...|.ΠΟΔΡΟΜ|ΨΧΑΡΤΟΝ|Λ,ΤΥΓΕΝ|
ΚΟΝΤΩ|ΑΝΖΑ

Κ(ύρι)ε βοήθ(ει) τ[ῶ] σ[ὸ] δούλ[ω] Νικήτ(α) ἐξ[ά]κτωρ(ι),
κριτῇ [ἐ]πὶ [τοῦ] Π[ο]δοδρόμου (καὶ) χαρτουλ(αρίω) τοῦ
γεν[ι]κοῦ τῶ Ἀνζᾶ.

³⁹ Fogg 1113.

⁴⁰ Laurent, *Corpus* 2: no. 382, transcribed the last line as .ΚΚΕ.Μ and dated the seal to the eleventh/twelfth century.

9. MICHAEL

Two seals of a Michael exactor survive from the second half of the eleventh century, perhaps after 1060. They have slight differences, and are divided here into two types.

The first type is known from a seal in the Istanbul Archaeological Museum.⁴¹ The obverse depicts a bust of St. Demetrios holding a spear in his right hand and a shield in his left. He is identified by a circular invocative inscription:

+ΑΓΙΕΔΙΜΙΤΡ,Ρ,Θ,

The reverse continues the inscription, in four lines.

+ΜΙΧΑΗΛ|ΕΞΑΚΤΟ|ΠΙΤΩΑΝ|ΖΑ

Ἄγιε Διμίτρ(ιε) β(οή)θ(ει) Μιχαήλ ἐξάκτορι τῶ Ἀνζᾶ.

The second type is known from a seal found in Novgorod and currently kept in the Hermitage Collection.⁴² The obverse depiction of St. Demetrios, holding a spear in his right hand and a shield in his left, is the same as the previous type, but the invocation has been moved to the reverse, where it appears as part of a five-line inscription.

ΑΓΙΕΔΗ|ΜΗΤΡ,ΡΟ|ΗΘΕΙΜΙΧΕ|ΖΑΚΤΩΡ|
ΤΩΑΝΖΑ

Ἄγιε Δημήτρ(ιε) βοήθει Μιχ(αήλ) ἐξάκτωρ(ι)
τῶ Ἀνζᾶ.

⁴¹ Istanbul, Archaeological Museum, no. 1184; the specimen is edited by Laurent, *Corpus* 2: no. 908 (without illustration). Cheynet, Gökyıldırım, and Bulgurlu, *Sceaux byzantins*, 633, note that this specimen has not been identified at the Istanbul Archaeological Museum and so the disposition of the inscription, whether split between obverse and reverse, as recorded by Laurent, or combined on the reverse, as with the second type, has not been verified.

⁴² Hermitage, M-8840. The specimen is edited by V. Bulgakova, *Byzantinische Bleisiegel in Osteuropa: Die Funde auf dem Territorium Altrußlands*, Mainzer Veröffentlichungen zur Byzantinistik 6 (Wiesbaden, 2004), 57–59, no. 1.2.6 (with photo). The seal that Laurent, *Corpus* 2: no. 908 mentions in the Hermitage should be this one.

Although Laurent wished to identify this Michael with the homonymous koiaistor (our no. 3), there is really no reason to do so.

10. STEPHEN

Stephen Anzas, vestes, is attested by a bilateral lead token preserved in the Shaw Collection and dating to the second half of the eleventh century (fig. 7).⁴³



FIG. 7. Seal of Stephen Anzas, vestes (eleventh century, second half). Shaw Collection, DO 47.2.1007.

Obverse. Inscription of three lines.

+ΘΚΕ|ΡΟΗΘ|CΤΕΦ,

Reverse. Inscription of three lines, followed by decoration.

+REC|ΤΗΤΩ|ANZA

Θ(εοτό)κε βοήθ(ει) Στεφ(άνω) βέστη τῷ Ἀνζᾶ.

11. N. ANZAS

An anonymous member of the Anzas family, a vestes and parathalassites, is known from a seal dating to the last third of the eleventh century and preserved in the Dumbarton Oaks Collection (fig. 8).⁴⁴ The obverse depicts a half-length Virgin orans, probably the Blachernitissa type, without a medallion of Christ. There are traces of sigla, perhaps also of an epithet in the column at right, but the lettering is unclear.



FIG. 8. Seal of N. Anzas, vestes and parathalassites (eleventh century, last third). DO 58.106.2377.

The reverse has an inscription of five lines, and the border of both sides is indeterminate.

+CΦΡΑ|Γ|ICANSA|RECTYΠA|PAΘAΛAC|CITY

Σφραγὶς Ἀνζᾶ βέστου παραθαλασσίτου.

Laurent read the first two lines of the inscription on the reverse: CΦΡΑΓ|MITANZA. After that a possible varia lectio is: RECT,ΣΠΑ|ΡΑΘΑΛAC|CITY. He erroneously assigned the seal to Michael koiaistor (our no. 3).

12. CONSTANTINE

An unpublished seal in the Dumbarton Oaks Collection belongs to a Constantine Anzas (fig. 9).⁴⁵ It dates to the last third of the eleventh century. There is no mention of rank or title. On the obverse, the faint outline of a bust of St. Nicholas is accompanied by an inscription in two columns: Θ|N||K|Q-Λ|A|Q — ὁ ἄ(γιος) Νικόλαος(ς).



FIG. 9. Seal of Constantine Anzas (eleventh century, last third). DO 55.1.2924.

⁴³ DO 47.2.1007 (15 mm x 16 mm), unpublished.

⁴⁴ DO 58.106.2377; Laurent, *Corpus* 2: no. 1129 (with mistakes).

⁴⁵ DO 55.1.2924 (18 mm).

A four-line inscription appears on the reverse, followed by an ornament of unclear design. Both sides have an indeterminate border.

+ΚΕΡ.,|ΨCΩΔΗ|ΚΩΝΤΩ|
ΝΖΑ

Κ(ύρι)ε β[(οή)θ(ει) τ]ῷ σῷ δού(λ)ω Κων(σταντίνω)
τῷ [Α]νζᾶ.

13. MICHAEL

The Dumbarton Oaks Collection possesses three seals of a Michael Anzas, none of which mentions a title or office (fig. 10).⁴⁶ They are similar and all date from the period 1070–80. On the obverse, a bust of the Virgin holds a medallion with a nimbate Christ before her (*Nikopoios*). Sigla at left and right: ΜΡ–ΘΥ — Μή(τη)ρ Θ(εο)ῦ.



FIG. 10. Seal of Michael Anzas (1070–80). DO 55.1.2926.

The reverse has an inscription of four lines, preceded and followed by a decoration. The bottom decoration is between two horizontal bars. Both sides have a border of dots.

+|ΘΚΕΡ,Θ|ΤΩCΩΔΗ|Λ,ΜΙΧΑΗΛ|ΤΩΑΝΣΑ|–✱–

Θ(εοτό)κε β[(οή)θ(ει) τ]ῷ σῷ δού(λ)ω Μιχαήλ τῷ Ἀνζᾶ.

14. JOHN

Two small seals, dating from the last quarter of the eleventh century or the beginning of the twelfth, belong to a John Anzas, magistros. The first is preserved in the

Shaw Collection (fig. 11)⁴⁷ and the second was found in Cyprus, and is in a Cypriot private collection.⁴⁸ The obverse depicts a standing military saint, perhaps St. Prokopios, holding a spear in his right hand and a sheathed sword in his left. The identifying inscription is illegible.



FIG. 11. Seal of John Anzas, magistros (last quarter of eleventh century or beginning of twelfth). Shaw Collection, DO 47.2.1004.

The reverse has an inscription of five lines, and both sides have an indeterminate border.

+CΦΡΑ|ΓΙCΙΩΜΑ|ΓΙCΤΡΟΝ|ΤΗΑΝ|ΖΑ

Σφραγίς Ἰω(άννου) μαγίστρου τοῦ Ἀνζᾶ.

15. JOHN ANTZAS

John Antzas, notarios, is mentioned in a state document authorizing a transfer of land (πράκτικον παραδόσεως) drawn up shortly after April 1089 by Eustathios Charsianites, patrikios, strategos, and pronotetes of Samos.⁴⁹ The emperor and his mother had donated to abbot Christodoulos of Latros and his monks estates located on the island of Leros and the small island of Leipso. Charsianites and Antzas had been charged with the conveyance of these estates. John's involvement

⁴⁷ DO 47.2.1004 (D. 17 mm; field 12 mm), unpublished.

⁴⁸ D. M. Metcalf, *Byzantine Lead Seals from Cyprus* (Nicosia, 2004), 264–65, no. 228 (D. 17 mm; field 12 mm); *PBW*, boulloterion 3422, Ioannes 20497, <http://db.pbw.kcl.ac.uk/pbw2011/entity/boulloterion/3422> (accessed 3 July 2013).

⁴⁹ See M. Nystazopoulou-Pelekidou, *Βυζαντινά έγγραφα τῆς Μονῆς Πάτμου*, vol. 2, *Δημοσίων Λειτουργιών* (Athens, 1980), no. 52; for the name see p. 53, line 44, and p. 59, line 180. *PBW*, Ioannes 327, <http://db.pbw.kcl.ac.uk/pbw2011/entity/person/120291> (accessed 3 July 2013).

⁴⁶ DO 55.1.2926; other specimens: DO 58.106.2801 and DO 58.106.3966. All three are unpublished.

started after July 1087 and ended before June 1088.⁵⁰ It is possible, but there is no way to be certain, that this John is the same as John magistros, found on a contemporary seal (no. 14).

16. NIKEPHOROS

The Fogg Museum of Art preserves a small, unique seal of Nikephoros Anzas, vestes (fig. 12).⁵¹ The obverse has a bust of the Virgin orans with a medallion of Christ before her (*Episkepsis*). Sigla at left and right: ΜΡ–ΘΥ — Μή(τη)ρ Θ(εο)ῦ.



FIG. 12. Seal of Nikephoros Anzas, vestes. Fogg 370.

The reverse has an inscription of five lines preceded by a cross. Both sides have an indeterminate border.

+|ΘΚΕΡ,Θ,|ΤΩCΩΔ,|ΝΙΚΗΦΟΡ|
RECT,ΤΩ|ΑΝΣΑ

Θ(εοτό)κε β(οή)θ(ει) τῷ σῷ δ(ούλῳ) Νικηφόρ(ω)
βέστ(η) τῷ Ἀνζῶ.

This person is most likely not Nikephoros, vestes and judge of the Islands (our no. 6). But we cannot categorically rule out an identification with Nikephoros symponos (see end of commentary of no. 6).

17. BASIL

Nicolas Svoronos was the first to edit an imperial lysis that answered a petition (ὑπόμνησις) of Basil Anzas, monachos and orphanotrophos, regarding certain classes of land: abandoned property that could be reclaimed by heirs up to thirty years after

abandonment (συμπάθεια), and land that the state appropriated (κλάσματα).⁵² The editor dated the document to 21 March 1171. Subsequently, Andreas Schminck, followed by Peter Wirth, redated the lysis to 22 March 1096.⁵³

18. NIKETAS

Four seals, from the end of the eleventh century or the beginning of the twelfth century, attest a Niketas Anzas, chartoularios of the West. Two are in the Dumbarton Oaks Collection (fig. 13a),⁵⁴ one is in Athens (fig. 13b),⁵⁵ and the final one was in the former Zacos Collection (fig. 13c).⁵⁶ The reading below is derived from combining all the legends.

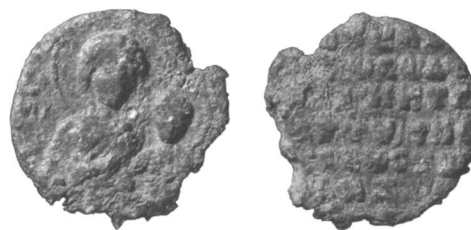


FIG. 13A. Seal of Niketas Anzas, chartoularios of the West (end of eleventh century or beginning of twelfth). DO 58.106.2666.

52 See N. Svoronos, "Les privilèges de l'Église à l'époque des Comnènes: Un rescrit inédit de Manuel Ier Comnène," *TM* 1 (1965): 325–91, esp. 326 (the text) and 369 (dating). On the fiscal terms, see *ODB* 2:1132 and 3:1989.

53 A. Schminck, "Zur Entwicklung des Eherechts in der Komnenenepoche," in *To Βυζάντιο κατά τον 12ο αιώνα: Κανονικό δίκαιο, κράτος και κοινωνία*, ed. N. Oikonomides (Athens, 1991), 564 n. 40; Dölger and Wirth, *Regesten*, no. 1179b. A. Kazhdan printed the old date in *ODB* 1:126. If 1096 is accepted then the name should be added near the end of the list of orphanotrophoi published by J. Nesbitt, "The Orphanotrophos: Some Observations on the History of the Office in Light of Seals," *SBS* 8 (Munich and Leipzig, 2003): 51–62, especially 62.

54 DO 58.106.2666; *DOSeals* 1: no. 1.8. The second seal, unpublished, is in the Shaw Collection: DO 47.2.2103.

55 Athens 336; Ch. Stavrakos, *Die byzantinischen Bleisiegel mit Familiennamen aus der Sammlung des Numismatischen Museums Athen* (Wiesbaden, 2000), no. 15 (eleventh century, last quarter). The Athens example is illustrated in W. Seibt, "Die Darstellung der Theotokos auf byzantinischen Bleisiegeln, besonders im 11. Jahrhundert," *SBS* 1 (Washington, DC, 1987): 47.

56 Unpublished, though a photo is in Vienna.

50 Ibid., p. 62.

51 Fogg 370, unpublished.

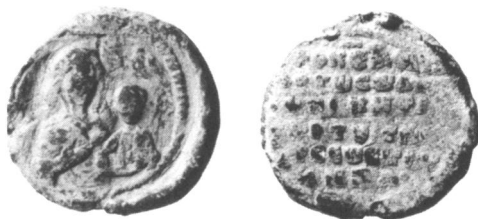


FIG. 13B. Seal of Niketas Anzas, chartoularios of the West (end of eleventh century or beginning of twelfth). Athens 336.

A half-length representation of the Virgin appears on the obverse. She holds a nimbed Christ on her left arm, and points toward him with her right (*Hodegetria*). Sigla at left and right: $\overline{M}\overline{P}-\overline{\Theta}\overline{V}$ — $\overline{M}\eta(\tau\eta)\rho\ \overline{\Theta}(\epsilon\omicron)\overline{v}$.

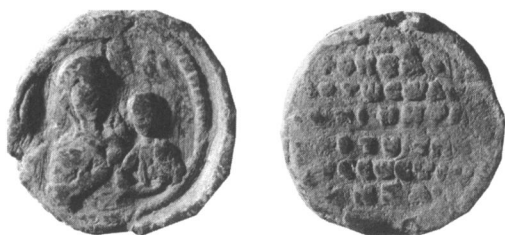


FIG. 13C. Seal of Niketas Anzas, chartoularios of the West (end of eleventh century or beginning of twelfth). Former Zacos Collection.

The reverse has an inscription of six lines; a pellet appears on both sides of the final line. Both obverse and reverse have a border of relatively large dots.

+ $\overline{\Theta}\overline{K}\overline{E}\overline{R}\overline{O}$ | $\overline{H}\overline{\Theta}$. $\overline{\tau}\overline{\omega}\overline{\varsigma}\overline{\omega}\overline{\Delta}\overline{\eta}$ | $\overline{\Lambda}\overline{\omega}\overline{\nu}\overline{\iota}\overline{\kappa}\overline{\eta}\overline{\tau}\overline{\alpha}$ |
 $\overline{\chi}\overline{\alpha}\overline{\rho}\overline{\tau}\overline{\upsilon}$ | $\overline{\tau}\overline{\eta}\overline{\varsigma}$ | $\overline{\Delta}\overline{\nu}\overline{\varsigma}\overline{\epsilon}\overline{\omega}\overline{\varsigma}\overline{\tau}\overline{\omega}$ |•ANSA•

$\overline{\Theta}(\epsilon\omicron\tau\omicron)\overline{\kappa}\epsilon\ \overline{\beta}\overline{o}\overline{\eta}\overline{\theta}(\epsilon\iota)\ \overline{\tau}\overline{\omega}\ \overline{\sigma}\overline{\omega}\ \overline{\delta}\overline{o}\overline{\upsilon}\overline{\lambda}\overline{\omega}\ \overline{\nu}\overline{\iota}\overline{\kappa}\overline{\eta}\overline{\tau}\overline{\alpha}\ \overline{\chi}\overline{\alpha}\overline{\rho}\overline{\tau}\overline{o}\overline{\upsilon}(\overline{\lambda}\overline{\alpha}\overline{\rho}\overline{\iota}\overline{\omega})$
 $\overline{\tau}\overline{\eta}\overline{\varsigma}\ \overline{\Delta}\overline{\nu}\overline{\varsigma}\overline{\epsilon}\overline{\omega}\overline{\varsigma}\ \overline{\tau}\overline{\omega}\ \overline{\Lambda}\overline{\nu}\overline{\zeta}\overline{\alpha}$.

We agree with earlier editors who identified this individual with the Niketas Anzas who was responsible for affairs in the West and who, as magistros, judge of the Velum, and chartoularios of the genikon, signed (after December 1098 and before December 1103) the abstract of a fiscal register concerning Radolibos in the dioikesis of Boleron and Strymon (in the theme of

Strymon, the region of Zabaltia).⁵⁷ However, we do not think he is the same as a Niketas, protospatharios (our no. 1).⁵⁸

19. BASIL

A Basil Anzas, monk and sakellios (of a monastery?), copied or commissioned (*τετευχότα*) two manuscripts of St. Basil's ascetic works. His name and titles appear in two dodecasyllabic verses. In Cod. Vat. Barb. 462 we read:

$\overline{\Lambda}\overline{\nu}\overline{\zeta}\overline{\alpha}\overline{\nu}\ \overline{\mu}\overline{o}\overline{\nu}\overline{\alpha}\overline{\chi}\overline{o}\overline{\nu}\ \overline{\epsilon}\overline{\upsilon}\overline{\sigma}\overline{\epsilon}\overline{\beta}\overline{\eta}\ \overline{\sigma}\overline{\alpha}\overline{\kappa}\overline{\epsilon}\overline{\lambda}\overline{\lambda}\overline{\iota}\overline{o}\overline{\upsilon}$
 $\overline{\phi}\overline{\upsilon}\overline{\lambda}\overline{\alpha}\overline{\tau}\overline{\tau}\overline{\epsilon},\ \overline{\chi}\overline{\rho}\overline{\iota}\overline{\sigma}\overline{\tau}\overline{\epsilon},\ \overline{\tau}\overline{\alpha}\overline{\upsilon}\overline{\tau}\overline{\alpha}\ \overline{\tau}\overline{o}\overline{\nu}\ \overline{\tau}\overline{\epsilon}\overline{\tau}\overline{\epsilon}\overline{\upsilon}\overline{\chi}\overline{o}\overline{\tau}\overline{\alpha}$.⁵⁹

Cod. Hauniensis 1343,4^o is more eloquent:

$\overline{\omicron}\overline{\upsilon}\overline{\rho}\overline{\alpha}\overline{\nu}\overline{o}\overline{\phi}\overline{\alpha}\overline{\nu}\overline{\tau}\overline{o}\overline{\rho},\ \overline{\pi}\overline{\acute{\alpha}}\overline{\tau}\overline{\epsilon}\overline{\rho}\ \overline{\eta}\overline{\gamma}\overline{\iota}\overline{\alpha}\overline{\iota}\overline{\sigma}\overline{\mu}\overline{\epsilon}\overline{\nu}\overline{\epsilon},$
 $\overline{\Sigma}\overline{o}\overline{\nu},\ \overline{\beta}\overline{\alpha}\overline{\sigma}\overline{\iota}\overline{\lambda}\overline{\epsilon}\overline{\iota}\overline{\epsilon},\ \overline{\beta}\overline{\alpha}\overline{\sigma}\overline{\iota}\overline{\lambda}\overline{\epsilon}\overline{\iota}\overline{o}\overline{\nu}\ \overline{\iota}\overline{\kappa}\overline{\epsilon}\overline{\tau}\overline{\eta}\overline{\nu}$
 $\overline{\kappa}\overline{\alpha}\overline{\theta}\overline{\alpha}\overline{\gamma}\overline{\iota}\overline{\alpha}\overline{\iota}\overline{\sigma}\overline{o}\overline{\nu}\ \overline{\tau}\overline{\alpha}\overline{\upsilon}\overline{\tau}\overline{\alpha}\ \overline{\tau}\overline{o}\overline{\nu}\ \overline{\tau}\overline{\epsilon}\overline{\tau}\overline{\epsilon}\overline{\upsilon}\overline{\chi}\overline{o}\overline{\tau}\overline{\alpha}$
 $\overline{\Lambda}\overline{\nu}\overline{\zeta}\overline{\alpha}\overline{\nu}\ \overline{\mu}\overline{o}\overline{\nu}\overline{\alpha}\overline{\chi}\overline{o}\overline{\nu}\ \overline{\epsilon}\overline{\upsilon}\overline{\sigma}\overline{\epsilon}\overline{\beta}\overline{\eta}\ \overline{\sigma}\overline{\alpha}\overline{\kappa}\overline{\epsilon}\overline{\lambda}\overline{\lambda}\overline{\iota}\overline{o}\overline{\upsilon}$.⁶⁰

Basil is represented in an illumination; he is shown in proskynesis before St. Basil (fol. 1r; partly damaged). The *Repertorium der griechischen Kopisten* dates Basil's period of activity to the end of the eleventh century.⁶¹

57 J. Lefort et al., *Actes d'Ivion*, 2 (Paris, 1990), no. 48. See also *DOSeals* 1: no. 1.8 and J.-C. Cheynet, "La résistance aux Turcs en Asie Mineure entre Mantzikert et la Première Croisade," in *Eupsychia: Mélanges offerts à Hélène Ahrweiler* (Paris 1998), 136 (repr. in *The Byzantine Aristocracy and its Military Function* [Aldershot, 2006], art. XIV).

58 Lefort et al., *Actes d'Ivion* 2:184.

59 Rudberg, *Études sur la tradition manuscrite de saint Basile*, 149. See also S. G. Mercati, "Nota sul codex Hauniensis 1343," in *Collectanea Byzantina*, vol. 2 (Rome, 1970), 81 and photo opposite.

60 Ibid., 83 and photo opposite p. 80; B. Schartau, *Codices Graeci Haunienses: Ein deskriptiver Katalog des griechischen Handschriftenbestandes der Königlichen Bibliothek Kopenhagen* (Copenhagen, 1994), 120 and pl. 16.

61 E. Gamillscheg, D. Harlfinger, and P. Eleuteri, *Repertorium der griechischen Kopisten 800–1600*, vol. 3, *Handschriften aus Bibliotheken Roms mit dem Vatikan*, pt. A, *Verzeichnis der Kopisten* (Vienna, 1997), 46. See also pt. B, *Paläographische Charakteristika* (ed. H. Hunger), no. 66, who esteems the style of this man very highly: "Kalligraphische Minuskel überdurchschnittlichen Niveaus:

20. CONSTANTINE

Two quite small metrical seals, from the end of the eleventh or beginning of the twelfth century, identify Constantine as a “servant of God.” They belong to the Dumbarton Oaks Collection (fig. 14a)⁶² and the former Zacos Collection (fig. 14b).⁶³



FIG. 14A. Seal of Constantine Anzas (end of eleventh century or beginning of twelfth). DO 58.106.2827.

The obverse depicts a bust of St. Demetrios holding a spear in his right hand and a shield in his left. An inscription in two columns identifies him: Θ|Δ|Η-Μ|Η|ΤΡ — ὁ ἄ(γιος) Δημήτρ(ιος).

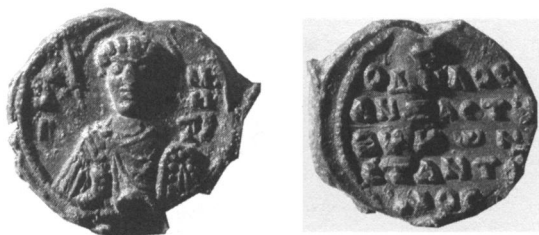


FIG. 14B. Seal of Constantine Anzas (end of eleventh century or beginning of twelfth). Former Zacos Collection.

Perlschrift mit fortschrittlichem Duktus.” Cf. also P. Canart and L. Perria, “Les écritures livresques des XI^e et XII^e siècles,” in *Paleografia e codicologia Greca: Atti del II Colloquio internazionale (Berlin-Wolfenbüttel, 17–21 October, 1983)* (Alexandria, 1991), 91–92, with fig. 6 (characterizing this script as “type énérgique”).

62 DO 58.106.2827. It is mentioned in Laurent, *Corpus* 2: no. 845 (erroneously attributed to a homonymous anthypatos, patrikios, hypatos, listed under our no. 5) and in Wassiliou and Seibt, *Österreich* 2: 71 n. 286. For this and the following seal: *PBW*, boulloterion 3572, Konstantinos 20361, <http://db.pbw.kcl.ac.uk/pbw2011/entity/boulloterion/3573> (accessed 3 July 2013).

63 Former Zacos Collection (BnF 20).

The reverse has an inscription of five lines. Above the text, there is a cross with a relatively long horizontal arm. Both sides have a border of dots.

+|ΟΔΗΛΟΣ|ΑΝΣΑΚΤΗ|ΘΝΚΩΝ|CTANTI|NOC

‘Ο δοῦλος Ἀνζᾶς τοῦ Θ(εο)ῦ Κωνσταντίνος.

The legend is a twelve-syllable verse with a caesura (*Binnenschluss*) after the fifth syllable.

It is possible that this Constantine is the owner of another metrical seal from Istanbul, dating to the end of the eleventh century.⁶⁴ No Christian name appears on this specimen, but on the obverse it depicts a bust of St. Demetrios. The saint is identified by an inscription in two columns: Θ|Δ|Η-Μ|Η|Τ — ὁ ἄ(γιος) Δημήτρ(ιος). Along the circumference, within two circles of dots, appears an invocative metrical legend,⁶⁵ beginning at the top and reading:

ΑΝΖ, CVMAPTVCΩCCO..KET,CKEΠ

Ἀνζ(ᾶν), σὺ μάρτυς, ὡς σὸ[ν (οἰ)]κέτ(ην), σκέπ(οις).

The reverse bears a banal and anonymous metrical legend reading:

- + -|ΥCΦΡΑ|ΓICEIMI|ΤΗΝΓΡΑΦΗ|
ΓΝΩCΗ|ΡΛΕΠ-

Οὐ σφραγίς εἰμι τὴν γραφὴ(ν)
γνώση βλέπ(ων).

21. MICHAEL

In the eleventh-century manuscript Chisianus Graecus 46, which contains the Epistles of St. Paul with catenae, there appears a note, written in red ink, reading: + Χ(ριστ)ἔ βοήθει Μιχα(ήλ) σῶι δούλωι τῶι ἀνζᾶι.⁶⁶ This note cannot be dated exactly.

64 Istanbul 168a-42; Cheynet, Gökyıldırım, and Bulgurlu, *Sceaux byzantins*, no. 7.7.

65 The beginning of the inscription is not well preserved. We prefer ANZ,, according to a suggestion of J.-C. Cheynet.

66 P. Franchi de' Cavalieri, *Codices Graeci Chisiani et Borgiani* (Rome, 1927), 94.

22. MICHAEL

An unpublished seal in the Dumbarton Oaks Collection, dating from the end of the eleventh century or the beginning of the twelfth, belongs to another Michael Anzas (fig. 15).⁶⁷ On the obverse appears a bust of St. John Prodromos holding in his right hand a long cross with one transverse bar. At left, there are the remains of a columnar inscription: Θ|ΙΩ — ὁ ἄ(γιος) Ἰω(άννης).



FIG. 15. Seal of Michael Anzas (end of eleventh century or beginning of twelfth). DO 55.1.4216.

The reverse inscription of four lines is preceded by a cross decoration. Both sides have a border of dots.

+|ÇΦΡΑΓΙΣ|ΜΙΧΑΗΛ|ΤΗΑΝΖ|Α
Σφραγίς Μιχαήλ τοῦ Ἀνζᾶ.

23. ROMANOS

Romanos Anzas is known from a seal in the collection of Savvas K. Kofopoulos; it dates to the end of the eleventh century or the beginning of the twelfth (fig. 16).⁶⁸ The obverse depicts a full-length Virgin orans without a medallion of Christ before her (*Blachernitissa*). Sigla at left and right: ΜΡ-ΘΥ — Μ(ή)τ(η)ρ Θ(εο)ῦ.



FIG. 16. Seal of Romanos Anzas (end of eleventh century or beginning of twelfth). Savvas Kofopoulos Collection.

67 DO 55.1.4216 (D. 23 mm). The specimen is broken in half.
68 We are grateful to Mr. Kofopoulos for making this specimen available to us from his collection.

The reverse has an inscription of five lines, and both sides have a border of dots.

+ΓΕΝῸ|ΡΟΗΘΟÇ|ΑΝΖΑΡῸ|Μ.ΝΩΚ|...
Γενοῦ βοηθὸς Ἀνζᾶ Ρωμ[α]νῶ, Κ[όρη].

The bottom of the fifth line of text is broken off. The reverse inscription is a twelve-syllable verse, with a caesura after the fifth syllable.

24. MICHAEL

A metrical seal, preserved in the Hermitage, belongs to Michael Anzas and dates to the first half of the twelfth century.⁶⁹ The Virgin orans with a medallion of Christ before her (*Episkepsis*) appears on the obverse, with her sigla at left and right: ΜΡ-ΘΥ — Μ(ή)τ(η)ρ Θ(εο)ῦ. The border is indeterminate. The reverse has an inscription of five lines and a border of dots.

ΑΝΖΑΜΙ|ΧΑΗΛÇΦΡΑ|ΓΙÇΟΝÇΕ|ΜΗÇΚΕ|ΠΟΙÇ
Ἀνζᾶ Μιχαήλ σφραγίς, ὄν, σεμνή, σκέποις.

The twelve-syllable verse inscription has a caesura after the seventh syllable.

25. SYMEON

A synodical enactment of 8 December 1116, concerning monasteries and the rights of bishops over possessions, was subscribed by “the lowly deacon of the most holy Great Church, *didaskalos tōn apostolōn* and patriarchal notary, Symeon Antzas” (ὁ εὐτέλης διάκονος τῆς ἁγιωτάτης μεγάλης ἐκκλησίας ὁ διδάσκαλος τῶν ἀποστόλων καὶ πατριαρχικὸς νοτάριος Συμεὼν ὁ Ἀντζᾶς).⁷⁰ In this instance the deacon Symeon used

69 M-8145. Published in N. P. Lichačev, *Molivdovuly Grečeskogo Vostoka*, ed. V. S. Šandrovskaja (Moscow, 1991), 169–70, no. 10; plate LXIX.10 (dated to the twelfth century). See also Wassiliou-Seibt, *Corpus* 1: no. 111.
70 T. I. Uspenskij, “Mnenija i postanovlenija konstantinopol’skih pomestnyh soborov XI i XII vv. o razdače cerkovnyh imuščestv (charistikarii),” *IRAİK* 5 (1900): 29, lines 7–8. On the *didaskaloi tōn apostolōn* (or *tou apostolou*), one of three *didaskaloi* of Holy Scripture, see *ODB* 1:619.

the orthography “Antzas,” a spelling of the family name present in several other entries.

26. N. ANTZAS

The Typikon of the Pantokrator (1136) mentions “the property St. John of Chalkeus bought from Antzas” (τὸ ἐξωνηθὲν ἀπὸ Ἀντζᾶ κτήμα Ἰωάννης τοῦ Χαλκέως).⁷¹

27. BASIL

Three seals of the period 1130–70 attest a Basil Anzas. Two are in the Dumbarton Oaks Collection (figs. 17a–b),⁷² and the third is in Vienna.⁷³



FIG. 17A. Seal of Basil Anzas (1130–70). DO 55.1.4179.

The obverse depicts a standing Virgin, holding Christ on her left arm and pointing to him with her right hand (*Hodegetria*). Sigla at left and right: $\overline{MP}-\overline{\Theta V}$ — $M\eta(\tau\eta)\rho\ \Theta(\epsilon\omicron)\tilde{\upsilon}$.



FIG. 17B. Seal of Basil Anzas (1130–70). DO 55.1.4180.

An inscription of four lines appears on the reverse, preceded by a cross. Both sides have a border of dots.

71 P. Gautier, “Le typikon du Christ Sauveur Pantocrator,” *REB* 32 (1974): 121, line 1513; R. Jordan, trans., “*Pantokrator: Typikon of Emperor John II Komnenos for the Monastery of Christ Pantokrator in Constantinople*,” *BMFD* 2:770.

72 DO 55.1.4179 and DO 55.1.4180, both unpublished.

73 Vienna Coin Cabinet, no. 335, unpublished.

СΦΡΑ|ΓΙCΡΑCΙ|ΛΗCΤΟV|ΑΝCΑ

Σφραγὶς Βασιλείου τοῦ Ἀντζᾶ

The epsilon and iota in line 3 are in ligature. This design is also found, for example, on a seal of the 1140s belonging to Constantine Komnenos, sebastos and *megas droungarios*.⁷⁴

28. CONSTANTINE

Constantine Anzas was the uncle of Leo, bishop of Argos and Nauplion from ca. 1143 to ca. 1157.⁷⁵ From the typikon (ca. 1149) of a monastery dedicated to the Virgin established by Leo in Areia (near Nauplion) in which he outlined the rules for his establishment and specified the commemorations to be held by the monks of the monastery, we learn that he was reared by two uncles, this Constantine and a monk Iakobos.⁷⁶ Neither Leo’s father, the monk Nikodemos, nor his mother, the nun Catherine, is given a family name, so we do not know which was Constantine’s sibling, and therefore of the Anzas family.⁷⁷

29. MICHAEL

Michael Anzas, *proedros*, is attested on a seal preserved in Athens (fig. 18).⁷⁸ On the obverse there is a full-length depiction of the Archangel Michael, with prominent wings and wearing a *loros*. He holds a scepter in his right hand and a *globus cruciger* in his left.

74 The specimen is published in G. Zacos and A. Vegler, *Byzantine Lead Seals*, vol. 1, pt. 3 (Basel, 1972), no. 2716.

75 Leo was already a bishop in 1143: V. Laurent, *Corpus des Sceaux de l’empire byzantin*, vol. 5, pt. 1 (Paris, 1963), no. 576. He assisted in the synod concerned with Soterichos Panteugenos in May 1157: Grumel, *Regestes*, 1041 and 1043; PG 1140:180C; and I. Sakellion, *Πατριαρχὴ Βιβλιοθήκη* (Athens, 1890), 317.

76 A.-M. Talbot, trans., “*Areia: Memorandum and Typikon of Leo, Bishop of Nauplia, for the Monastery of the Mother of God in Areia*,” *BMFD* 3:968; F. Miklosich and J. Müller, *Acta et diplomata Graeca medii aevi sacra et profana* (Vienna, 1860–90), 5:189, lines 8–9.

77 This is true also of Leo’s brothers Joseph the monk, Nikon the monk, Symeon the monk, Peter the monk, and John the bishop; and his sister Helen.

78 Athens 603; the last editions of the seal are Stavrakos, *Familiennamen*, no. 14 and Wassiliou-Seibt, *Corpus* 1: no. 112.



FIG. 18. Seal of Michael Anzas, proedros (twelfth century, second or third quarter). Athens 603.

The reverse inscription of four lines is preceded by a cross. Both sides have a border of dots.

+|ANZANĀ|ΕΔΡΟΝΩ|ÇΟΜΩΝΙΜ|ΟΝ.ΚΕΠ

Ἀνζᾶν (πρό)εδρον ὡς ὁμώνιμον [σ]κέπ(οις).

We call attention to an unusual, minuscule form of zeta in line 1. Dating this specimen is problematic. Stavrakos favored the end of the eleventh century or the first third of the twelfth. We are more cautious and prefer the twelfth century, perhaps the second or third quarter. Consequently, we interpret proedros not as a descriptive term for bishop but as a title, which was of relatively low rank in the twelfth century.

30. MICHAEL

Another seal in the Athens Collection, dating to the twelfth century, perhaps between 1130 and 1170, attests the career of a Michael illustrios.⁷⁹ On the obverse, the Virgin, depicted full-length and turned slightly toward her left, inclines her head slightly and looks at Christ, whom she holds on her left arm. The reverse has an inscription of five lines, and both sides have an indeterminate border.

ANΣAΓPA|ΦΩNKΛΗ.|ΜΙΧΑΗΛ.|ΛΟVCΤΡ|..Υ

Ἀνζᾶ γραφῶν κλεί[ς] Μιχαήλ [ι]λ(λ)ουστρ[ι]ου.

Γ in the first line has been placed above the line; Ε and Ι appear in ligature in line 2 (see also no. 27). In

79 Koltsida-Makre, *Συλλογὴς Ὁρφανίδη-Νικολαΐδη*, no. 185 (dated to the second half of the eleventh cent.); *PBW*, seal 5019; Wassiliou-Seibt, *Corpus*, 1: no. 110 (twelfth century).

the last line one can discern traces of two letters, the last one V or Θ.

31. N. ANZAS

An anonymous Anzas appears in an account of Niketas Choniates, perhaps from the 1150s. This individual—who was a ὑπηρετούμενος, a servant or henchman, of the powerful finance minister (megas logariastes) John of Poutza—tried without success to save his master from public blame.⁸⁰

32. BASIL

A Basil Anzas is known from an unpublished seal fragment, dating to the second half of the twelfth century, in the Dumbarton Oaks Collection (fig. 19)⁸¹



FIG. 19. Seal of Basil Anzas (twelfth century, second half). DO 55.1.3808.

Obverse. Inscription of three lines. Border of dots.

.NΣA|..PAΓΙ|.MA

Reverse. Inscription of four lines. Border of dots.

ΤΩ.|ΓΡΑΦ..|RACI...|OV

[A]νζᾶ [σφ]ράγι[σ]μα τῶ[ν] γραφῶν Βασι[λ]εῖ[ου].

The inscriptions from both sides make a twelve-syllable verse.

80 Niketas Choniates, *Nicetae Choniatae Historia*, ed. J. A. van Dieten, CFHB 11.1 (Berlin, 1975), 57, line 57. *PBW*, Anonymous 763, <http://db.pbw.kcl.ac.uk/pbw2011/entity/person/161638> (accessed 3 July 2013).

81 DO 55.1.3808, unpublished.

33. JOHN

Recently, a metrical seal of John Anzas appeared in a German auction (fig. 20).⁸² The specimen dates from the second half of the twelfth century, perhaps after 1160.



FIG. 20. Seal of John Anzas (twelfth century, second half). Savvas Kofopoulos Collection.

Obverse. Inscription of three lines.

+AN|ZACΦPA|ΓICMA

Reverse. Inscription of three lines.

ΤΩΝ|ΓΡΑΦΩΝ|ΙΩ:·

Ἀνζᾶ σφράγισμα τῶν γραφῶν Ἰω(άννου).

This John could be the same as either homonym (nos. 34 or 35), but there is no evidence to make a claim for that identification.

34. JOHN

In 1170 the emperor gave an order to the eparch Kamateros to assign the Koparion quarter to the Genoese, to define its limits, and to draft a protocol about this affair. This praktikon was signed on 10 April 1170 by a “Tribunus” Stavrakios Glykas and a “Tribunus” Ioannes τοῦ Ἀνζᾶ.⁸³ As Christian Gastgeber in his

82 Auction Hirsch (Munich) 269, 23–24 September 2010, lot no. 3058. The specimen is now in the collection of Savvas Kofopoulos. We wish to express our thanks to Mr. Kofopoulos for permission to illustrate his seal.

83 The document is preserved only in its Latin translation: G. Bertolotto and A. Sanguineti, eds., *Nuova serie di documenti sulle relazioni di Genova coll'impero Bizantino* (Genoa, 1898), 364–66. They transcribed the subscriptions as: +++ Tribunus Stayracius, Oglycas Tribunus, Iohannes tu Anza. A new edition with commentary may be found in C. Gastgeber, “Die lateinische ‘Übersetzungsabteilung’ der byzantinischen Kaiserkanzlei unter

commentary underlines, the term “tribunus” here is quite strange and unusual.⁸⁴ In similar documents we find δοῦλος τοῦ . . . βασιλέως, titles like protonobelissimos or sebastos, and offices like grammatikos or notarios. It is possible that this John and the following homonym, called δεσιμώτατος and similarly occupied with Genoese properties in Constantinople, are the same.

35. JOHN

In a prostagma of October 1201 the protonotarios Constantine Pediadites, sebastos and oikeios of the emperor, and the logothetes and grammatikos Theodoros Triblattites, sebastos, together with John Anzas, were ordered to restore to the Genoese their former possessions in the capital.⁸⁵ This John, “most venerable” (δεσιμώτατος/desimotatus), may have been a man of the church, and it is possible that he is the same individual as no. 34, who was engaged in a similar activity some thirty years prior.⁸⁶

36. ANTZAS

The final member of the Anzas family is known to us from a letter, dated 1217, of John Apokaukos, the metropolitan of Naupaktos and Arta, to Gorianites (Nikephoros), the mesazon of the despot of Epiros, Theodoros Angelos. In it, John mentions a certain Antzas ὁ δραστήριος (“very active, efficacious”), who wanted to collect a large sum of money from the paroikoi of the church.⁸⁷ It is possible that this Antzas was a praktor.

den Komnenen und Angeli” (doctoral thesis, University of Vienna, 2001), no. 21; 3:136–42 (text and commentary); 2:236–47 (philological commentary). He transcribed the subscriptions as: +++ Tribunus Stayracius o Glycas; Tribunus Iohannes tu Anza +. Cf. Dölger and Wirth, *Regesten*, no. 1495: “Praktikon des Staurakios, Glykas und Anzas.”

84 Gastgeber, “Lateinische ‘Übersetzungsabteilung,’” 3:141–42.

85 Dölger and Wirth, *Regesten*, no. 1661a.

86 Miklosich and Müller, *Acta et diplomata*, 3:49, line 5; 58, line 6 (with wrong date 1202, followed by A. Kazhdan in *ODB* 1:126); Gastgeber, “Lateinische ‘Übersetzungsabteilung,’” no. 42; 3:387 and 395 (Greek original), 395 and 402 (Latin translation).

87 V. Puech, “L’aristocratie et le pouvoir à Byzance au XIII^e siècle (1204–1310)” (doctoral thesis, Université de Versailles Saint-Quentin-en-Yvelines, 2000), 95; K. Lampropoulos, *Ιωάννης Απόκαυκος. Συμβολή στην έρευνα του βίου και του συγγραφικού έργου του* (Athens 1988), 179–80, no. 13; S. Pétridès, “Jean Apokaukos,



We close by noting a prostagma of 22 March 1167 (“contrat emphytéotique”), drafted for Ignatios, the head of the metochion of Xerochoraphion in Constantinople, by Constantine Kanites, diakonos of the Megale Ekklesia and ἐπὶ τῆς πατριαρχικῆς σακέλλης. It concerns the borders of the possessions of this metochion with different οἶκοι of members of important families, such as the Pakourianos and Xylinites, as well as τὸ μέρος τοῦ Ἀνζᾶ, “the possessions of Anzas.”⁸⁸ Although we know of some members of the Anzas family in this period, it is nonetheless impossible to assign this note to any particular one.

We have not included, based on very insecure readings, seals for three other individuals. The first, mentioned under Nikephoros (no. 6), probably reads Antiochos rather than Anzas. The second is in Athens, for which a reading of Michael Anzas is possible but by no means certain.⁸⁹ Finally, there is a badly preserved fragment from Preslav, where the editor suggested restoring the name Anzas. This reading, however, was not retained in later publications.⁹⁰

lettres et autres documents inédits,” *IRAIK* 14 (1909): 15, lines 25–26; Archim. Ieronymos Delemares, *Ἀπαντα Ἰωάννου Αποκαύχου* (Naupaktos, 2000), 74: Ἀντζᾶς ὁ δραστήριος, δλην χιλιάδα χρυσοῦ ζητῶν τοὺς ὑπὸ τὴν ἐκκλησίαν ἀπόρους. This letter, starting with “Πανυπερεντιμότητε καὶ λογιώτατέ μου υἱέ,” is not mentioned in M. Grünbart, *Epistularum byzantinorum initia* (Hildesheim, Zürich, and New York, 2001), 263. We thank Jean-François Vannier for guiding us to this letter.

88 N. Wilson and J. Darrouzès, “Restes du cartulaire de Hiéra-Xérochoraphion,” *REB* 26 (1968): 25, line 50.

89 Koltsida-Makre, *Συλλογὴς Ὀρφανίδη-Νικολαΐδη*, no. 286.

90 I. Jordanov, *Pečatite ot strategijata v Preslav (971–1081)* (Sofia, 1993), 516. He did not repeat this vague hypothesis in the volumes of his *Corpus of Byzantine Seals from Bulgaria* (Sofia, 2003–9).



The future of prosopographical studies is tied to the publication of seals with family names in museum collections; for the eleventh century, more than two-thirds of available data will come from seals. In order to exploit this kind of data optimally, trained and experienced sigillographers are necessary to guarantee the accuracy of the transcriptions and the probability of close dating. It is only in these circumstances that projects such as the Prosopography of the Byzantine World can effectively employ this material. Although seal catalogues, printed or online, are valuable as one method of disseminating data, the occasional study, involving more concentrated research than is sometimes possible with a catalogue, is also necessary. Over the decades, the sheer weight of material introduced in catalogues and elaborated in studies will open new vistas of research. We shall be in a much better position to assess how long families tended to survive or to determine the role played by nicknames, geography, or ethnicity in the formation of family names.

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